IETHROES COVNSELL TO MOSES:

OR,

A DIRECTION FOR MAGISTRATES.

A Sermon preached at S^t. Saviours in Southwarke. March 5. 1621. Before the Honourable Iudges by that Reverent Divine THOMAS SVTTON D^r. in Divinity.

LEVIT. 19. 15.

Ye ſhall doe no unrighteouſneſſe in judgement: thou ſhalt not reſpect the perſon of the poore, nor honour the perſon of the mighty; but in righteouſneſſe ſhalt thou judge thy neighbour.

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TO THE RIGHT HONOVRABLE SIR ROBERT DVCE, Knight Barronet, Lord Major of the City of LONDON: and to the Right Worſhipfull the Sheriffes and Aldermen of the ſame; *W. I. P.* wiſheth increaſe of knowledge and grace in Chriſt here, that you may reigne with him hereafter in glory.

HAVING *a Sermon come to my hands, of the Counſell of* Iethro *given to* Moſes *the ſervant of the Lord, how hee might with more eaſe to himſelfe and the people decide all controverſies; as it was preached before the Iudges in* Southwarke, *by that Reverend and learned Divine,* Mr. Dr. Sutton, *late Preacher at* Saviours: *The which Sermon giveth direction, not onely to Iudges, but alſo to all Magiſtrates in the Land, how to carry themſelves in their ſeverall places againſt all offenders, and betwixt man and man: It being a ſubject of ſo neceſſary a uſe; it is thought meete to publiſh it in theſe evill times, becauſe the ſeate of Iuſtice is now had in much contempt by many who live as if there were no God in heaven to behold their wickedneſſe, nor*

Magiſtrate on earth to puniſh their horrible crimes. And ſeeking out for a Patron, I thought fit to dedicate it to your Honour, and Worſhips: To your Honour, who in your Shreivalty ſhewed your great zeale and love to the Goſpell of Chriſt, that upon a diſcovery of the practiſes of Ieſuites and Prieſts, roſe at midnight to execute the warrant of Sir Robert Nanton, *then Secretary to King* Iames *of moſt bleſſed memory; where was taken ſeventeene Altars for their Popiſh Maſſe, ten Copes, twelve or thirteene Surplices, above ten thouſand Popiſh bookes, beſides ſeverall packets of Letters, partly come from* Bruxels, *and going to* Bruxels, *&c. And ſeeing the Lord hath advanced your Honour into the chaire of* Moſes, *under our gracious Soveraigne Lord King* CHARLES, *the Lord give you courage and zeale, againſt all Popiſh ſuperſtition and Idolatry: requeſting you that you would be pleaſed to peruſe the ſhort directions in it: That ſo you may with the reſt of your Right Worſhipfull Brethren, the better direct all and ſeverall Officers in their ſeverall places, under you in your ſeverall Wards; that they alſo may be men of courage, fearing God. To that end I beſeech the Lord of heaven, who directed his ſervant* Moſes, *ſo to direct your hearts, that you may have both the courage and zeale of* Moſes, *againſt all idolatrous Prieſts and Ieſuites that ſwarme in the Land, whoſe treacherous practiſes this worthy Sermon doth at large diſcover: and ſo put them out of all hope of gaining any Proſelites here among you. Thus daily praying unto the Lord on your behalfe, I humbly take my leave.*

Your Honours, and Worſhips, to be commanded in the Lord Ieſus:

W. I. P.

Dr. SVTTONS Prayer.

OH moſt gracious and moſt glorious God, before whom the Sunne and the Moone become as darkneſſe, the bleſſed Angels ſtand amaſed, and the glorious Cherubims are glad that they may cover and hide their faces, as not daring to behold that incomprehenſible greatneſſe, and that infinite goodneſſe which thou art; with what confidence ſhall we forlorne ſinners be ever once able to appeare before thy allſeeing providence, that terrible and angry countenance, that ſinne-revenging juſtice of thine, which is ſo fierce and terrible, that it will ſhake the heavens, melt the mountaines, dry up the ſeas, and make the talleſt Cedars in Lebanon to tremble: Good Lord, where ſhall we hide our ſelves from thy preſence; maſſes of corruption, mountaines of ſinne, dead and dry trees, fit fewell for thy fierce wrath to worke upon: if we ſhould climbe up into heaven to hide us from thee, thou art there, or goe downe into the bottome and depth of hell, thou art there alſo; or take the wings of the morne, and fly to the utmoſt part of the ſeas even there alſo will thy allſeing eye behold us, and thy right hand will quickly viſit and finde us out: we will therefore here diſſolve and melt our ſelves into a floud and fountaine of many teares, bewailing and bemoaning our wofull and miſerable eſtate; for albeit by reaſon of that foule Chaos, and ſtaine of naturall corruption and originall ſinne, we have deſerved long ſince to have had the ſweete iſſue of all thy good bleſſings to be ſtopped and dried up, thy milde and gentle corrections to be turned into the ſodaine execution of bloody tortures and fearefull judgements upon us even in this life, and at our departing out of this world to be plunged everlaſtingly into a pit of deſtruction, there to be fryed and ſcorched with Satan and his Angels for evermore. And yet for all this, O Lord, wee have never ceaſed to adde oyle unto this flame, and to blow up the coales of thy fearefull diſpleaſure, through the hot and eager purſuit of many loud crying actuall ſinnes and tranſgreſſions; ſo that from the crowne of the head to the ſole of the foote, there is not one place ſound

or whole within us, but we are all full of ſores and ſwellings, and botches, full of ſinne, full of corruption: our underſtandings which ſhould have knowne thee to be our true God, and him whom thou haſt ſent Ieſus Chriſt our Redeemer, theſe are blinded and miſled with ignorance and doubting, our affections which ſhould have beene good guides to have directed our feete into the way of peace, they are become ſwift meſſengers of Satan to buffet us; our bodies which ſhould have beene ſweet Temples for thy bleſſed Spirit to dwell and lodge in, they are ſinks of ſinne, and cages of filthy birds: our eyes O God, are like open windowes, and doores to receive ſinne, our hearts like common Innes to lodge ſinne, our heads like skilfull Politicians to contrive ſinne, our tongues ſmooth and ſweet Oratours to pleade for the maintaining of ſinne, and all our hands like ſtout ſouldiers and couragious Champions to fight in the defence of ſinne. Thus have we waged and managed warre againſt thee our God, ever ſince we were borne, ſo that now thou maiſt juſtly ſpue us out of thy mouth, cut us off in the midſt of our ſinnes, come amongſt us this very preſent, and binde us hand and foot, and at the end of theſe few and miſerable dayes ſend us all into hell together, that ſo Satan might pay us our wages onely, whom thus long we have obeyed and ſerved: thus emptying our ſelves from all truſt and confidence in the arme of fleſh, we fly unto thee O God, the anchor of our hope, and the tower built for our defence, with many deepe ſighes and groanes from our perplexed conſciences and diſeaſed ſoules, moſt humbly intreating thee to be gracious and mercifull to all our ſinnes, for they are wondrous great, make it thy glory to paſſe by and to winke at them; poure into our ſoules the oyle of thy mercies, ſupple our hard and dry hearts with the ſweete influence of thy beſt graces, and cure all our ſwelling wounds with the true balme of *Gilead*; purge (good Lord) and cleanſe all the polluted and infected corners of our hearts, that though at this day our ſinnes be as olde as *Adam*, as numberleſſe as the ſtarres of heaven, as high as the talleſt Cedars in the foreſt, Lord plucke them up by the rootes, bury them in everlaſting forgetfulneſſe, that they may never ſtoppe the iſſue of thy bleſſings, nor draw downe upon us the vialls of thy wrath, nor be a wound and griefe to our troubled conſciences in this life, or

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worke deſpaire in us at the end of our dayes, nor ſtand up in judgement to be the utter ruine and condemnation of our ſoules and bodies at the laſt day. Good Lord prepare us all for a better life, fit us all for the kingdome of thy Sonne Chriſt Ieſus, guide us all with thy bleſſed Spirit, tutor us out of thy holy word, humble us by thy mercifull corrections, and by thy fatherly bleſſings, wed our affections, and knit our hearts more neere unto thee in newneſſe of life, than ever heretofore they have beene: that living as becommeth thy obedient children and ſervants an holy and a religious remnant of our dayes, we may by thy grace and mercy be partakers of a joyfull and a comfortable death, and after death of a glorious reſurrection to everlaſting life & peace among thy Saints. Neither do we pray to thee for our ſelves only, but for all people and Nations of the earth, but more particularly for the place in which we live, and therin according to our bounden duty for thy ſervant & our Soveraign, *Charles*, by thy ſpecial providence King of *Great Britaine*, *France* and *Ireland*, Defender of the moſt true, Ancient, Catholicke and Apoſtolike faith, and in all cauſes, and over all perſons within theſe his Majeſties Realmes and Dominions next under thee and thy Sonne Chriſt Ieſus ſupreme Governour, adde unto his dayes, as thou didſt unto the dayes of *Hezekiah*, that he may enjoy a long and a proſperous reigne over us; and in the meane time remember him in goodneſſe for the good he hath done already to thy Church. Beſtow the ſweeteſt of thy bleſſings upon our gracious Queene *Mary*, our hopefull Prince *Charles*, and the reſt of thoſe royall branches beyond the ſeas, ſeaſon them in their young and tender yeares with thy feare, that they may be great in thy favour: and if it may ſtand with thine eternall Decree, let us never want a holy and a religious man of that houſe and line to governe the ſcepters of theſe Kingdomes, and to maintaine the preaching of thy glorious Goſpell within theſe his Majeſties Realmes and Dominions ſo long as the Sunne and Moone endures. Bleſſe our King with an honourable, valiant and a religious Councell and Nobility, bleſſe him with a learned, painfull, and a zealous Clergy, by what names or titles ſoever they be called, whether they be Arch-Biſhops, or Biſhops, and all other painfull labourers in this thy Vineyard: bleſſe him with a wiſe, prudent, and a religious Gentry: bleſſe him

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with a peaceable, a loyall and a religious Commonalty, and good God we beſeech thee to ſhower downe thy bleſſings upon the right hand and upon the left to them whom it hath pleaſed thee to ſend to this Congregation, that by the bleſſing of thy good Spirit whenſoever they ſhall ſtand on thy Mountaine to deliver a Meſſage from thee, give them good Father, (what wilt thou give them?) give them wiſe and underſtanding hearts, that they may open to thy people the wondrous things of thy law; good Father touch their tongues with a coale from thy holy Altar, that by the bleſſing of thy holy Spirit they may be able to worke ſome holineſſe in the hearts of a ſinfull and unbeleeving people: and cut downe the head and ſtrength of ſome ſinne that remaineth in us: and to this end and purpoſe make them ſound in thy Doctrines, terrible in thy threatnings, ſweet in thy comforts, powerfull and effectuall in all thy perſwaſions; and mercifull Father make thy word like the bow of *Ionathan*, and like the ſword of *Saul* or *Gideon*, that never returned empty from the blood of the ſlaine, and the fat of the mighty.

Laſtly, we come unto thee for our ſelves againe thy moſt unworthy ſervants, that are here aſſembled in a reverent feare of thy moſt holy and bleſſed name, moſt humbly intreating thee in Ieſus Chriſt to be gracious and mercifull to all our ſinnes, and to be effectually preſent with thy bleſſed Spirit in the midſt of us all, and grant that thy word may drop and diſtill upon our tender conſciences, like raine upon the mowen graſſe, and as dew comes down from heaven to water the earth; take away the ſcales of ignorance from all blind and dark underſtandings, remove farre from us all lets and hinderances whereby the bleſſed ſeed of thy word hath bin to many and ſundry times made unfruitfull in the hearts of ſinfull and unbelieving people: and to every ſoule that is preſent in thy houſe this day, or at any other time, grant us all holy diligence to ſeeke thee, godly wiſdome to know thee, and ſanctified underſtanding to finde thee aright; that ſo thy word may prove the ſweet ſavour of life unto everlaſting life, through Ieſus Chriſt our Lord and only Saviour; in whoſe moſt holy and bleſſed name we are bold to conclude theſe our weake and imperfect prayers in that perfect forme of prayer which Chriſt hath taught us, ſaying, *Our Father, &c.*

A DIRECTION FOR MAGISTRATES.

EXOD. 18. Chap. Verſe 21.

Moreover, provide thou among all the people, men of courage, fearing God, men dealing truly, hating covetouſneſſe, and appoint ſuch over them to be Rulers over thouſands, Rulers over hundreds, Rulers over fifties, and Rulers over tennes.

THERE are in the body naturall three principall members, the liver, the heart, and the braine, reſembling three principal members in the body politicke, the Magiſtrate, the Phyſitian, and the Divine. The liver is the beginning of naturall faculties, ſegregates the humours, ingenders ali-

mentall blood, and by veines sends it into the body of man from noxious humours, whereby it may be indangered, and prescribes wholesome diet, whereby it may be preserved and kept in health. The heart is the beginning of vitall faculties, generates vitall spirits, sends them into every particular member: Like to this is the Divine, for hee is *Principium*, though not γενέσεος of generation, nor εισόσεος of Radication, yet to use the word of the Anatomist, he is *Principium* Αοχήσεος of dispensation of the vitall spirits, hee takes a man where the Physitians leave him, makes him of φύσικὸς to be πνευματικὸς, of a naturall to bee a spirituall man, transformes him from a meere man to be a pure Saint. The braine is the beginning of animall faculties, chiefe commander of the body, sits in the highest roome, as in her royall pallace, compassed about with the *Cranium*, the *Pericranium*, and the two *Meninges*, which are like strong Castles and Countermures against forraigne invasion; it hath the five externall senses as intelligencers, to give notice what is done abroad, the cõmon sense, the fantasy, the understandings privy counsellors, the memory as register & book of records, yet the brain is not idle, but busied in tempering the spirits received from the heart, sending them by nerves into the old body, and thereby giving sense and motion to each part: And this braine is the fit embleme of a good Magistrate, who as he hath forts and guards, and Counsellours, and records,

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so must he know that he hath them not for his owne use, but for the benefit of the body Politique; and therefore must bestirre himselfe in tempering the spirits received from the heart, I meane in making use of spirituall counsells received from the Minister of the Gospell. Now as the body Naturall is in best estate when all these three are well affected, but very ill at ease if there be a distemper or dyscracie in any of them; so in the body Politique, if the Physitian, the Divine, and the Magistrate, be faithfull in their places, and follow the rule of their bookes, there would be no complaining in our streetes: But if the Physitian instead of wholesome Physicke, minister nothing but hemlocke; the Divine in stead of wholesome Doctrine broach nothing but heresie and curiosity; the Magistrate turne justice into wormewood: then is the head sicke, and the heart heavie, and in the Symptomes of death upon the whole body, once more. Of all parts in the body Naturall the braine is most subject unto diseases, and of all parts in the body Politique the Magistrate most obnoxious to slips and falls. First, because he hath many provocations which others want. Secondly, he wants a benefit which others have, he is not freely reproved, as others are. Thirdly, because of those *Cubiculares Consiliarij*, as *Lypsius* calleth them, *Politic. cap. 9. lib. 3. Tineæ et Sorices Palatij*, these rattes and mothes of the Court that feede upon other mens wants, live by other mens losses; and as the common souldier, in *Tacitus in Pompeium*, *Miseriâ nostrâ magnus es*,

grow great by others mens miseries, who sell their Masters favours, as *Zoticus* in *Lampridius* solde the faire promises of *Heliogabolus*; and are alwayes ready for their owne advantage to applaud their Masters worst and baseſt actions.

Hence is it, that *Iethro* gives this good direction to *Moses*, the Iudges and Magistrates which thou doest appoint must be men of courage, fearing God, dealing truly, hating covetousnesse. Which words have in them, 1. A *Quis*, 2. A *Quos*, 3. A *Quibus*. The *Quis* is *Moses*, *Sed consulto Domino*, and gives this conclusion, that the ordination of Iudges and Magistrates is of God. In the beginning of time the Lord prescribed to the heavens their courses and motions, and they observe them; to the Elements he set bounds and limits, and they keepe them; the bees he gave a King, saith *Elian de hist. animal. lib.* 1. *cap.* 11. and they obey him; to man hee gave lawes, and hee transgressed them, wrote them in his heart, and man blotted them out. Againe, whensoever the Heathen made lawes, they were wont to father them upon some of their gods, thereby to purchase credit and reverence: When *Licurgus* made lawes for the *Lacedemonians*, he fathered them upon *Apollo*: *Minos* for the *Cretians*, he fathered them upon *Iupiter*, *Solon*, and *Draco*: For the *Athenians*, they fathered them upon the Goddesse *Minerva*, as *Diodorus Siculus* reports of them. When *Numa* made lawes for the *Romans*, he fathered them upon the Goddesse *Egræcia*, as *Plut.* in the life of *Numa Pompilius* reports. When *Anacharsis*

nacharsis the *Scythian* Philosopher made lawes for the *Scythians*, hee fathered them upon *Zamolxis*, as *Vives* upon *Aug.* and *Herodotus* in his *Melpomene* have related: but all this could not refraine wilfull man from exorbitancy and manifest riot against God. It is true of him which the olde *Lacedemonians* said of the olde *Athenians*, they knew what was to be done, but did it not; and which the *Cimickin Laertius* objected to the Philosophers of *Greece*, they had good lawes, but practised them not, they made no more account of lawes than *Remus* in *Livie*, *dec.* 1. *lib.* 1. of bestriding the walls which *Romulus* had built, hee stood in no more awe than the frogges in the fable of leaping over the jawes of the lion, when he was couchant and fast asleepe; and therefore did God appoint the Magistrate to put life into this dead letter, and made him νόμον ἔμψυχον, as *Aristotle* calls him, *Ethi. lib.* 5. *cap.* 4. a living law, that these two, the Law and the Magistrate, the one as a sword, the other as a souldier to draw it, the one as a soveraigne medicine, the other as a Physitian to apply it, the one as a pibble gathered out of the streame, the other as a skilfull *David* to sling it, might unite the forces to the utter extirpation of idolatry, the protection of justice, the supporting of sound religion, the disparaging of sinne: and this is the authority they have from God.

In which point wee must with *Tully* distinguish the power it selfe. Secondly, the meanes of attaining. Thirdly, the manner of execution. The

first is allwayes of God, but not the second nor the third; *Potestatem Deus distribuit*, God gives the power. *Elationem potentiæ malitiam venit*, saith *Gregor.* as he is quoted by the ordinary glosse; If the Magistrate be good, he is set there for the good of the people, if wicked, he is set there for the sinne of the people; *Saul* is appointed by God as well as *David*, *Nero* as well as *Iosiah*, and *Ashur* as well as *Moses* or *Ioshua*; But the one is stirred up to be the Saviour of the people, as *Ehud* was, *Iud.* 3.15. the other as the rod of his wrath, as *Ashur* was: *Esa.* 49. 23. Kings shall be thy nursing fathers, and Queenes thy nurses: Nor from Christ, who commands to give unto *Cesar* that which is due unto him, *Mat.* 22. 21. nor from *Peter*, who bids honour the King, 1. *Pet.* 2: 27. nor from *Paul*, who bids pray for Kings and Magistrates, 1. *Tim.* 2: 2. nor from *Moses*, who commands not to raile upon the Iudge, nor speake evill of the ruler of the people, *Ex.* 22. 28. It is true of them which God said to *Samuell* concerning the Iewes, when they disliked their present government, they have not cast away thee, but they have cast away mee, that I should not rule over them, 1. *Sam.* 8. 7. The other is the Papist, who denies not temporall authority of our Kings and Iudges, yet tyes one of the Magistrates hands, lessens his authority, and limits him only *ad Temporalia*, and for spirituall matters, he hath no more to doe with them than *Vzzah* had to touch the Arke, who for his paines was striken with death. 2. *Sam.* 6. 7. hee dares

dares not denie but Magistrates be gods, for *David* should confute him; *I have said yee are gods. Psa.* 82. but yet say of them as the *Aramite* said of the God of *Israell*, that he was *the God of the Mountaines, not of the Vallies*, 1. *King.* 20. 28. they be gods and governours of the Laitie, not of the Clergie; For the Councell of *Constance: Sess.* 31. *Laicus in clericum iurisdictionem non habet.* The Councell of *Trent. Sess.* 25. *Personarum Ecclesiasticarum immunitas adeò instituitur: Beller. lib: de cler: cap.* 28. *clerici non possunt à iudice politico puniri, nec sunt Reges Clericorum superiores, idque habuit iure divino.* The exemption is by a divine right, saith the same Cardinall gainst *Berclay. cap.* 34. quite contrary to the order and course of Scripture, for *David* had the same power over the high Priests that Kings have over their subjects, and calls *Zadoc* the Priest and *Nathan* the Prophet his servants, 1 *Kings* 1. *Salomon* his sonne turned *Abiathar* out of the Priesthood, that the word of the Lord might be fulfilled which was spoken against the house of *Ely*, 1 *King* 2. 27. Which text hath so puzled *Bell.* writing against *Berclay*, that hee is glad to confesse that in *Salomons* time Priests were subject unto Kings: *Christus solvit &c. Math:* 17, 24, 25. *Paul* appealed *ad Cæsarem, non ad Petrum*, and he hath warrant, *Act.* 23. 11, when Saint *Chrisostome* expounded that of the Apostle *Rom.* 13: speaketh thus &c. consonant to this is *Tert: lib. de Idola: cap.* 15. and St. *Bernard ad Archiepiscopum Senonensem Epist:* 42. *Si omnis anima et iam et vestra quis vos accepit ab uni-*

universitate, si quis tentat excipere conatur decipere. For conclusion note, onely how *Bellarmine* in this point hath contradicted himselfe in writing against *Barclay, cap.* 34. his position is, *Clerici exempti sunt non solum privilegijs Principum, sed jure divino:* and yet in his 1 *Lib. Ecclesiæ de membris militantis,* intituled *De Clericis cap.* 28. *Nullum potest deferri Dei verbum quo ista Clericorum exceptio confirmetur: Propos.* 4. In the first skirmish he is like to *Thrasilius* in *Anthonies Deipnosoph lib.* 12. challengeth every page of Scripture to be their advocate, that if it were possible for paper and inke to blush, his bookes would be as red as his Bonnet, and at the parting he is willing to confesse, that there is no expresse precept of Scripture for it. I end with the speech of *Constantine* the great, noted by *Theodoret, lib.* 1. *cap.* 20. when he exiled *Eusebius* Bishop of *Nicomedia, Si quis Episcoporum in consulto tumultuatur meæ authoritati illius audacia coarcebitur.*

If it be Gods prerogative to appoint Magistrates, what may we thinke of them that would wring this power from God, and cast it upon him that sits in the Temple and advanceth himselfe above all that is called God, making himselfe the King of all other Kings, to whom all Kings and Kingdomes must doe homage and pay tribute, the greatest Monarchs must fall downe and kisse the feete of his Holinesse, as they say their bookes *Sacrarum Ceremoniarum, lib.* 1. *cap.* 3. *sect.* 2. The Emperour must hold his stirrop when he mounteth, the bridle when he lighteth, beare his

his traine when he walketh, holde the bason when he washeth; he now acts the same part that the Divell acted, *Matth.* 4. 9. and takes upon him as he did to dispose of all the Kingdomes of the earth; and we may say of him as *Irenæus* said of the Divell, *Mentitur Diabolus, nam cujus jussu homines creantur, illius jussu regna constituuntur.* Who knowes not that *Fredericke* the first was deprived of his Kingdome by Pope *Alexander* the third, as *Petrus Iustinianus* reports in his *Lib.* 2. *Rerum venatarum: Fredericke* the 2. by *Innocentius* the 4. *Leo* the 3. called *Leo Isauros* was by *Gregory* the 3. first excommunicate, and then deprived of all his revenues in *Italy*, because he commanded that Images should be pulled downe in their Churches, as *Carion* in 3. of his *Chro.* in the life of *Leo* the 3. That *Paul* the 2. in the beginning of his life a *Venetian* Pedler, as *Platina* calls him, at the end strangled by the Divell in the act of Sodomie, as *Melancton lib.* 5. *pag.* 913. deprived *George* the King of *Bohemia*, and stirred up the King of *Hungaria* to make warre against him, as *Omiphrius* saith of him, and for no other reason but because he favoured the doctrine of *Iohn Huße*, as *Bonfimus Rer: Hung: Dec:* 4. *lib.* 1. Pope *Iulius* the 2. deprived the King of *Castile*. Pope *Alexander* the 6. tooke away the *East Indies* from the true owner, and gave it to the *Lusitanians*; the *West*, and gave it to the *Spaniard*, that *Atabalippa* might justly challenge, but all in vaine: *Quid monstri esset iste Papa qui sic daret non sua?* as *Montinæus de temporali pontij monarchia, cap.* 5. That *Pius* the 5. as *Genebrard*,

nebrard, at the yeare 1569. tooke away this Kingdome from the late Queene, and gave it to *Philip* King of *Spaine*. That *Sixtus* the 5. deprived *Henry* the 3. of *France*, first of his Kingdome, and then of his life: I omit the wrongs to *Henry* the 2. they are noted by *Matthew Paris* at the yeare 1170. to have beene so shamefull, that *Matchaivell* himselfe in the *Lib.* 1. *Hist. Florent.* seemes to scorne him for it. *Rex his flagellis tergum subjecit, quorum hodie puderit quemlibet privatum.* And when King *Iohn* complained, *Romanis artibus emunxi Anglos argento: Pope Innocentius* the third tooke away his Kingdome, and gave it to *Philip* of *France*, as *Matthew Paris* at the yeare 215. I marvell not that the Pope would faine have footing in *England*, which *Innocentius* the 4. called *Hortum delitiarum, puteum vero inexhaustum:* Who would not desire to have such a garden, who would not wish such a well as that? The Poets feigne, that the River *Arethusa* being suddenly swallowed up into the ground, runnes quite through the sea, and riseth againe in *Cicily*. But without feigning, from *England* as from a well hath sprung golden rivers, which being suddenly swallowed up did runne through the sea, and rise againe at *Rome* in the Popes Exchequer. But I marvell why Priests and Iesuites will bee his Factours, whom hee useth as a fisher useth little fishes to catch great ones, hee fisheth with Priests and Iesuites as baites to catch Kings and Princes, and Kingdomes. I remember a fable of the Ape, seeing a Chesnut in the fire, and knowing

knowing not how to get it, spied a Spaniell by the fire-side, and suddenly catcht his foote to take out the chesnut: wherein these men may see their faces in a homely glasse. The golden Supremacy is the chesnut, perills and dangers the fire; the Pope loath his owne fingers, useth them as the Spaniells foote to scrape forth the chesnut: little cares hee how they be scorched, so he be in hope to obtaine his desire; and though many of them have burnt both their hands and hearts, yet blessed be God he mist the chesnut. Wee have heard the roaring of his Bulls, but they have not hurt us, they have beene like the shewes of *Semiramis* the *Astrian* Queene, when shee warred against the King of *India*, which seemed afarre off to be Elephants and Dromedaries, but being examined were nothing else but hides of oxen stuft with straw; such have beene all Popish machinations against us. They have plotted, but God hath prevented them, laid snares, but God hath broken them; attended mischiefe, but God hath confounded them: *Nati natorum & qui nascentur ab illis*, the children that are yet unborne have continuall cause to remember what the Lord hath done for us; let our tongues cleave unto the roofe of our mouthes, let the Sunne deny us his light, the heavens their influence, the earth her fruites, if wee forget to give God thankes, and to say as *Psal.* 124. *If the Lord had not beene on our side, they had swallowed us up quicke, when their wrath was kindled against us, &c.*

and this I passe over and come to a two fold dutie. The one concernes our duty to the Magistrate, the other, the Magistrates dutie towards God.

Our duty to you is reverence and honour *Aristotle*: and *Herodotus* in *Euterpe*, have recorded a story of *Amasis* the King of *Egypt*, who being mocked of his Subjects, by reason of his meane discent, tooke a golden bason wherein they vsed to wash their feete, and turned it into the Image and similitude of one of their gods: and the men that before regarded it not, did then fall downe and worship it. The story applies it selfe, though when you were private men your respect was ordinary, but the Lord hath given you his owne name: *I have said you are gods*, and set you in his owne place of judgement, and trusted you in his worke, the cause and lives of his people; we obey and reverence you even for conscience sake, and this is our duty towards you.

The next is the Magistrates dutie towards God: God hath given you much, and he requireth much from you, and yet sometimes it comes to passe that they pay him least who owe him most. *Tacitus* reports of *Claudius* that he was a good subject, but a bad Emperour; and in his *lib. 2. Hist.* of *Titus*, that he was a bad privat man, but a good Emperour; But where one proves like *Titus*, bad private men, and good governours; a thousand prove like *Claudius*, good private men, but bad governours. As Pope *Vrban* said of *Baldwine* the Metropolitane Bishop of this Kingdome

that

that he was *Monachus ferventissimus*, *Abbas calidus*, *Episcopus tepidus*, *Archiepiscopus remissus*: or as *Bucolcerus* at the yeare 1464. reports of *Æneas Silvius*, that after he got the Popedome and changed his name into *Pius Secundus*, he then condemned many things which before he allowed: whereupon one wittily plaies upon him thus, *Quod Æneas probavit, Pius damnavit.* It was the practise of heathen persecutors, to place the Image of *Venus*, in the same place, where Christ was crucified, that if any came there to worship, they might seeme to worship *Venus*. A tricke which the Devill useth at this day, to set in Gods roome and seate of judgement an Idoll Magistrate, sometimes a *Cupid*, or *Venus*, delighting in pleasure, sometimes a *Mars*, delighting in blood, sometimes a *Mercurie*, with a voyce like *Iacob*, to speak smoothly, but hands like *Esau*, and fingers like lyme-twiggs, to bring all homewards, and make their places but bands for their profits. And howsoever this point may seeme as needlesse, as for *Phormio* to discourse of militarie Discipline before *Hannibal*; yet I beseech you beare with patience, for though I must remember you, I must not forget my selfe, nor my place, nor the mount whereon I stand. For I also am in Gods roome, and am set here to put you in mind of your duty: your maine dutie is the care of religion and worship of God, the suppressing of Idolatry, and prophanes. There are a kinde of men whereof I may say as *Tully* said of the *Catelinarians*, *Semper prohibetur, semper retinetur,*

tinetur, wee have lawes against them, and yet still wee keepe them: a good common wealth consisting of *Heterogeniall* parts, must be like *Peters* sheet in the 10. of the *Acts*. wherein though there bee all manner of beasts, and foules; yet must it bee knit at the foure corners: though in a common wealth there be Nobles flying above, like the foules of the heauen, and meaner men creeping below, yet must it be knit at the foure corners, the remotest parts as lines in a center, must meete in unity of religion; if you be slacke in this, it is no small danger whereto our Kingdome may be quickly brought. *Senecca* on *Theavil.* reports, that *Cadmus* the King of *Phœnicia* seeing some of his followers slaine by a serpent, slew the serpent, and sowed the teeth of it; *Ex quibus prodiere homines armati:* and we have good cause to feare it, though some of these serpents brood be dead, yet there be armed men bred out of their bones, who though they may speake us faire, yet I approve the judgement of *Cæsar*, who stood more afraid of *Brutus*, who had his mouth in his heart, than of *Anthony*, who had his heart in his mouth. Our land never was so sicke, never groaned so loud, never mourned in such a passion, never travelled of such *Hermaphrodites* with halfe so much paine and griefe, as now it doth; shee hath already bred, and at this day both feedeth, and clotheth numberlesse swarmes of outcast professours, who sometimes like *Iudas* pretend to kisse, but if they can come neare enough, intend to kill her; she may conclude a peace with forraigne

raigne enemies, but they will cut her throat by way of friendship: It is no whispering rumour, but the voice of truth, but they are warmely lodged and richly friended, and costly fed, with the marrow and fatnesse of our land, who in the middest of our Iubiles make flawes in our peace, and in the midst of our joyes indanger our lives; and if ever forraigner should invade our Land, would lend their knives to cut our throates, and be the foremost men to beare armes against us: this alas, this is the malady that makes the visage of our Church so wanne, and her face so full of wrinkles, her backe so full of furrowes, and her eyes so full of teares, and her heart so full of sorrowes, that though many good Physitians will speake her faire, and wish her health, yet they launch not the Impostume, they purge not the fretting humour that consumes and grieves her; you may reade in her face that the gripings and convulsions are unsufferable; you may heare by her groanes, that her paines are intollerable; you may presage by her pulses the signes and Symptomes of desolation and death: And when these Catholicke vipers have broken her heart, what will become of us, who suffer such professours, as will never proove good subjects to varnish their nests, and make their bowers within her. It would doe them good to do us hurt, it would lengthen their lives to shorten ours, it would bring them halfe way to heaven, to bury their poniards in our breasts, it would make a newe feast, and another holiday in the *Romane* Kalender,

der, if they might smell the burning, or heare tell of the smoake and ashes of our Churches, they are already become so bold, their number so exceeding great, their religion so bloudy, their malice so inveterate, that if no sharper course be taken to represse and smother them, they will adventure within a while, to trie whether we or they shall be the Masters; and if either malice, or multitude can doe it, they will make bonefires of our flesh, they will cut off our lives, and confiscate our livings, and set fire on our Churches, and martyr our Cleargie, and massacre our Iudges, and murther our Princes; and say of *England* as *Edome* did of *Ierusalem*, *downe with it, downe with it, even to the ground.* And if ever this day of mourning come upon us, which I pray God may never come, wee may thanke our selves for keeping such *Romish* waspes in our *English* Hives.

The Second part of the Text.

I come now to the second part of the Text, The *Quos*, (*viz.* The persons whom he must appoint:) and these are described, first generally, The Magistrate must be a choise man, one of a thousand, culled and selected out of all the people. Secondly, He is described by his particular properties, and these are 4. First, they must be *Viri potentes*, powerfull and able men. Secondly, They must be, *viri timentes Deum*, Such as feare God. Thirdly, They must be, *viri amantes veritatem*, such as love trueth. Fourthly, *viri abhorrentes avaritiam*, such as hate covetousnesse. Of these in order.

And

And first of the generall, hee must be chosen out of all the people, he must be a choice man. It is the observation of *Abulensis*, that *Moses* chuseth the high Priests out of all the people of *Israel*, *Numb.*17. It is the observation of *Pelargus*, that *Moses* summoned by death to resigne his place, *nec filios obtrudit suos, nec populum in suffragia mittit*, he shuffles not in one of his sonnes, nor comit to most voices, but desires God to appoint and nominate some one whom he had singularly enriched with his spirit, *Numb.*27. *David*, a man culled out of all the sonnes of *Iesse*, 1 *Sam.*16. the twelve Apostles pickt and chosen out of all the Disciples, *Luke* 6.13. Were the birds of the ayre to chuse them a governour, it should be the Phœnix; were the starres of the heaven to chuse them a governour, it should be the Sunne; were the trees of the forrest to chuse a governour, it should be the Cedar; were the flowers of the garden to chuse them a governour, it should be the Lilly, or the fragrant Rose.

We must observe the rule of *Paris* King of *Troy*, when *Pallas Iuno*, and *Venus* contended for the golden apple, *Detur digniori*, let the most vertuous have it: the Magistrate should be like a poesy made of the choycest flowers, or like the picture of *Helena* that *Zeuxes* made in the Temple of the *Croconians*, whatsoever was faire and beautifull in any other, was admirably composed and wrought in that one. *St. August. De Civit. Dei, lib.*5.*cap.*12. sayes, the ancient *Romans* built their Temple of vertue directly in the way to the Tem-

despise

ple of honour, to signifie that it was not for a man to stoope to a seate of honour, before he had proceeded in the schoole of vertue.

Hence I might justly challenge the precipitant forwardnesse of some, who boldly intrude into places of eminence, both in Church and State, though it be well enough knowne that they are as eminent for their imperfections, as they are for their places: and the injurious dealings of others, who set Idols in the roome of God, preferre unworthy persons, who come little short of *Calligula*, who was so in love with his horse *Incitatus*, that he gave him his provender in a golden charger, made his horse a Priest, and solemnly promised to make him a Consul. But the generall will be manifest, if we take view of the particular properties, whereof the first is, they must be *viri potentes*, able men, *non corporis fortitudine, sed animi*, saith *Ferus*: If the eye of a Iudge be not be not like sn Eagle, his hand like a Ladies; if the heart of a Iudge be not like a lyon, he is not fit to be Gods sword-bearer, he must have a Chirurgeons heart, who cuts the wound, weepe the patient never so bitterly. *Plorat secandus, & secatur, plorat urendus, & uritur*, saith *Aug. in Mat. Ser.* 15. & this is not cruelty but mercy, for *sevit in vulnus, ut homo sanetur, si palpetur vulnus, homo perditur*. It was Gods speech to *Ioshua*, *Be thou strong and of good courage*, *Iosh.* 10. the commendation that the Angel gave *Gideon*, *The Lord is with thee thou valiant man*, *Iudg.* 6. 8. I am of the opinion of *Chabrias* in the history, if you be lyons, let all the rest of the

the people be timerous hearts, we shall doe well; let all the rest of the army be lyons, if you be timerous hearts, nothing can be well. O then awake and put on courage, you that minister judgement, me thinkes God speakes to you as *Gideon* did to his men of warre in the seventh of *Iudges*, If you be timerous and fearefull, depart from Mount *Gilead*, and lay no hands upon your swords; you must remember that as the royall throne of *Salomon* whereon he sate to judge was supported by lyons on both sides, 1 *King*. 10. 20. so when you sit in seates of judgement, which is as the throne of *Salomon*, bee supported by the lyon-like vertues of courage and magnanimity; you must not transgresse for feare or favour, therefore you have neede of courage; to silence the mighty, therefore you have neede of courage; to rescue the poore out of the hands of the oppressours, with as much danger as *David* rescued his silly lambe out of the mouth of the lyon and the beare, therefore you have neede of courage: you must with *Zeileucus* King of the *Locrenses*, passe sentence upon your owne children if they be found worthy of death, therefore you have neede of courage; you must confute the sinnes of the mighty, you must support the worke of the Ministery, you must be νόμος ἔμψυχος, a living law, to helpe the poore to their right that suffer wrong, to heare the widowes cause, to acquit the innocent *Iosephs* and *Ieremies*, whom malice and revenge hath cast into prison, & shut fast into the stockes, and therefore you have neede of courage.

Moses must chuse Iudges that doe feare God, nothing more needfull then this. I may say of it as *Aristotle* of Iustice: *Eth: lib. 5.* He that hath this vertue wants none, and without this, what is the Magistrate, but *flagellum piorum, & captivus vitiorum*, one that Iudges others, and is sinnes prisoner, himselfe? without the feare of God, what is he? one that quarters his coate with Princes, and wants the badge of Christianitie upon it: without this feare what is he? one that sitts with Kings on earth, but hath not so much as a pew in heaven: without this feare, what is he? An heire of faire and goodly possessions, but a common pandor of foule and prodigious vices: Without this feare, what is he? An *Ahab*, to reave away poore *Naboths* Vineyard: a *Pilate* to condemne the innocent: a *Saul*, to torment the Saints, a *Vespatian* to squeaze men like spunges: a *Gehazi*, to pocket up Talents of gold: a *Bremus*, to let desolation into the Churches: In a word, without this feare, what is he? A perverter of Iustice, a receiver of false witnes, a Patrone of violence. Not like *Zabulon*, a Haven for weather beaten shippes: But like *Dan*, a *Serpent* in the way, and like *Beniamin*, a ravening *Wolfe*: And as *Paul* cald *Ananias*, a whited wall. *Act:* 23.3.

But how glorious the name, how beautifull the feete, how welcome the comming, how gracious the admonitions, how straight and impartiall the proceedings, how joyfull the widdow, how glad the innocent, how happy the land, from

Dan

Dan to *Bersheba*, when valiant *Othniels*, valiant *Gideons*, incorrupt *Samuels*; in whom God hath planted his feare, be placed over us, to judge the people: Then is the Iudge wise to discerne right from wrong, and to finde out the hidden Mysteries of injquity, for God reveales secrets to them that feare him, and they have the promise of understanding. *Psal.*25.14: then he begins to resolve better then *Crisippus*: *Si Magistratus rectè non gessero, Deo displicebo, si rectè hominibus dat neutrum volo*: If I be not upright, I displease God; if I bee upright, then I displease men, therefore I will doe neither, for the feare of God takes away all desire of pleasing men. *Gal.*1.10. Then he judges others, as one that remembers he must be judged himselfe: meates unto others, as he that lookes that God should meate unto him. Againe, then he helpes the Orphanes to their right: Then he lendes an eare to the widdowes cause, then he watcheth over his heart, that it receive no malice, over his eyes that they behold no wrong, over his eares, that they heare no false accusation, over his tongue that it utter no unjust sentence, over his hands, that they receive no bribes, over his passions that they sway him not, over his humours that they draw him not, over his followers that they perswade him not: then will he not be like *Solons judge* mentioned in *Plut*: to expound as he lists, nor like *Bonutian* in *Sueto*, to punish the poore, and pardon the rich; he esteemes not the judgement seate to be a golden harvest, nor is he

like a paire of ballance, to incline to that side which hath most weight, as *Æschines* sometimes objected to *Demosthenes*, though he should receive such a writ *Agesilus* in *Plut.*: sent to one of his Iudges, *Si insons est dimitte, Sin minus mei causa dimitte, utcunque dimitte.*: yet hee would neither condemne the innocent, nor iustifie the wicked; if any sparke of this holy feare be kindled in his heart by Gods holy Spirit.

I will owe you the enlarging of the three particular: heare but a touch of the 4. and I will captivate your patience & attention no longer. They must be *viri abhorentes avaritiam*, such as hate covetousnes, that is the roote frō whence all evills grow: 1 *Tim.*6.10.and of all evils this is the greatest, that if a man be once infected with this disease, he loves nothing, longs for nothing so much as that which increaseth his malady & sicknes. S. *Bernard* compares him to a little hell, that will never say it is enough. *August. Evang. Quest. lib.*2.to the dropsie, whereof *Ovid* in his *fast. quo plus sunt potæ, plus sitiuntur aquæ: Salomon Prov:* 30. 15. to the two *daughters* of the *horse-leach*, that is two forkes, she hath under her tongue that be never satiate; *non missura cutem nisi plena cruoris hirudo. Iuven. Saty:* 14.: to a hote chimney satisfied onely with that which sets it on fire: or is like to a man that hath *canium appetitum, sitim non pellit nisi causa morbi:* A sinne which hath been oft arraigned, convicted, and condemned: but still it makes shift, for reproofe or pardon, and is not yet executed; the effect of my speech shall be that it

it may be close prisoner,& not appeare at this Assyses,that it may not sit on the bench, the Iudge must stoppe his eares,as *Vlisses* did for feare of the *Syren* charmes,and though a man should come unto him as *Iupiter* came into *Danae's* lap, *Per impluvium aureũ*,in a shewer of gold,he must have no welcome. And *Lucian* in *Hermotinus* commends the old *Areopagites*,that they judged their causes in the night time, that the Iudge might not see the glistering of gold.

A man that hath a pearle in his eye,is presently blinde, and knowes not which is the right way for him to walke in, if he be not led and guided, he stumbles at every blocke, and falls into every pit, and lives in continuall danger of his life: If Iudges have a rich pearle in their eyes, it quite blindes them, *Excellens sensibile destruit sensum*, saith *Arist:2.de anima. 12.* such bright objects will dazle them,that they cannot judge betweene right and wrong. I cannot approve that of *Athenæus, lib. 12.* that justice should have, &c. I had rather approve and like her in her old portraicture, as shee was painted by the olde Heathens, without eyes, and without hands; without eyes, to signifie that the Iudge should not so much as looke upon golde to covet it, and without hands, to signifie that if never so much were offered, they should not take it.

Tully Offic.lib.3. remembers a saying of *Cæsar* borrowed from *Euripides* in his *Phænicia*: *Si violandum est jus, violandum est regni causâ*; if conscience may be crackt, and justice cast under hatches for any thing, it is for reigning; but mine

justly,

justly, *violandum lucri causâ*, if for any thing, it is for gaining: and therefore the Poets feigne, that when gold was digged out of the earth, justice tooke her selfe to her wings, and flew into heaven: first, *Effodiuntur opes*, and then immediately upon it, *Terras Astræa reliquit*. My hope is, that this impiety dares not pearke up to the bench, and I desire that it may be kept from the barre also; if it may be permitted to speake, it will make a Lawyer Pharise-like to straine at a gnat, and swallow a camell, to tithe mint and cummin, and play fast and loose with his tongue, as he list: a golden key commonly opens a wrong locke; *Loquente auro nil pollet quævis oratio*. The mouth of a Lawyer, saith *Tully*, is an Oracle for the whole Citty, but if in this mouth there be a guilded tongue, it will prove like the Oracle at *Delphos*, whereof *Demosthenes* complained in his time, that it did speake nothing but what *Philip* would have it that had given a double fee. But I for my part accuse no man, but many that have beene ancient Termers say, that Lawyers take much money and say little for it, that they come amongst many of you for succour, as a sheepe runnes to the thornes and briars for shelter in time of a tempest, they are saved from the shower for that time, but that which saved thẽ pulls that wool from their backes, that they are never able to abide another storme. Some have money for holding their peace, others for speaking; that you who should be like *Atropos* to cut, become like *Clotho* to spinne, and like *Lachesis* to draw in length

length the thread of contention. *Maginus* and some other Geographers noting the diameter and circuit of the earth, are of opinion, that if a footeman had a path round about the world, he might goe it in 900 dayes, and take no hard journeyes; a strange thing that one man in that time should goe through the world, and some other in twice so much time cannot passe through an English Court, or the length of *Westminster* hall: let it never be tolde in *Gath*, nor published in the streetes of *Askelon*, that English Lawyers should grow great, as that common souldier in *Tacitus* tolde *Pompey*, *per nostram miseriam*, by the misery of poore clients: it is wickednesse inexpiable to build your houses with the fall of others; let it never be said that you are like the milt of a mans body, whereof *Laurentius* saith, that it never growes great until all other parts of the body decay and perish. But purge your hearts from covetous desires, wash your hands frō the rust of that silver, & your consciences from the canker of that gold which with greedinesse you have conjested and raked together, know for certaine that God will strictly examine, and your soules shall one day pay for it.

When one asked *Diogenes*, what was the reason that golde alwayes looked pale, he shaped him this answer, *Quia tot habet insidiatores*, because so many crafty heads lie in ambush for it; I pray God you may all be more greedy of heaven than of earth, more willing to winne the streight way to heaven, than the broad way to a heape of wealth:

And more carefull to make your election, than your lands and possessions sure.

Thirdly, this sinne is to be whipt from all Iurers and Witnesses also; if you have but such a thought of this, what shall I have? you shall be sure to meete with *Simon Magus*, that will say, what shall I give? You must sweare in truth and justice, *Ier.* 4.2. You are to be whipt for ever out of the company of God and his Angels, you are to be shut out of the kingdome and inheritance of the Saints, you shall heare the thundering of an angry Iudge, *Mal.* 3.5. There will be a writ against you, a flying booke, it is ten cubits broad, and twenty cubits long, *Zach.* 5. and that booke is a curse that flieth over the whole earth, verse 3. that curse shall lay siege to the walls and timber of your houses, to consume both you and them, if money make you speake either more or lesse than the truth. Such men, saith *Diodo: Sicu. Bib. lib.* 2. *cap.* were alwayes punished with death: and so *Bohemus de moribus gent. lib.* 1. *cap.* 5. *ad Aug.* in his *Quæ. in Deut. lib.* 5. *cap.* 34. but that is but an easie punishment, and temporall, but the judgement that God hath for you is endlesse and easelesse, you shall stand without, *Apoc.* 22.15. without God, without glory, without mercy, without comfort, without hope, without the Kingdome, you shall have your portion in the lake which burneth with fire and brimstone, *Apoc.* 21.8. I therefore charge you in the name of God, as you will answer it at the dreadfull day of judgement, when the secrets of all hearts shall be opened,

ned, and when you shall remember my words, and see my face againe, that not money nor money-worth make you smother the truth, or support an ill cause; that you deale faithfully betwixt a man and his brother, that you remember the Apostles rule, *Ephes.* 5. 3. *Let not this sinne be once named amongst you.* A word for conclusion.

Right Honorable, be you like *Iethroes* Iudges, men of courage to helpe poore ones, to defend weake ones, to oppose great ones, to cut off wicked ones: Like *Iethroes* Iudges fearing God, setting God allwayes before your eyes, judging others, as if you were going to be judged your selves, having Gods Law that was once written in Tables of stone, firmely, and plainly written in the fleshly tables of your heartes. Be like *Iethroes* Iudges, men of trueth, receiving no false nor suspected witnesses, pronouncing no unjust nor partiall sentences. Be like *Iethroes* Iudges, hating covetousnesse, as the staine of your Courtes, the baine of your consciences, the smotherer and stifler of Iustice, the death and poyson of soules: that when you shall put off your scarlet robes, you may put on the long white robe of Saints, and when you shall be removed from these seates of justice, you may be admitted into a seate of glory: and may follow the blessed Lambe whereseever he goes.

Grave and learned Counsellors, you must be like *Iethroes* Iudges, men of courage to pleade against prophanesse, men fearing God, as patterns and examples of holinesse: men of truth,

not setting a good countenance upon a bad cause: men hating covetousnes, lest it be truly wrote upon your graves, as it was upon the Tombstone of *Trinullius*, *Hîc tandem quiescit mortuus qui vivus requievit nunquam*: Here he restes in mould, who whilst he lived, could never rest for gold, nor suffered them to rest that would. Think godlinesse your greatest gaine: Pleade for Christ, and hee will pleade for you, that when you shall be called from these barres, to answer for your owne sinnes at the barre and tribunall of Gods judgement seate, you may finde mercy and favour with God, and you also may follow the blessed Lamb whersoever he will.

Iurers and witnesses, you also must be like *Iethroes* Iudges, men of courage, whom greatnesse of person cannot daunt; men fearing God, whom no private affection can command; men of truth, whom no perjuries can attaint; men that hate covetousnesse, and say with *Balaam*, if *Balaac* would give me his housefull of golde and silver, I will not be suborned or hired to deflect one haires breadth from the Eclipticke line of truth: that when you have decided controversies among your brethren, God may have no controversie with you; when you have witnessed what possessions belong to men, you may have a witnesse in your owne consciences, that your selves belong to God, and you also may follow the blessed Lambe whersoever he goes.

And let all of us be like *Iethroes* Iudges, putting on courage to fight the Lords battells, armed with

with his feare, girded with his truth as with a girdle, hating the rust and canker of the unrighteous Mammon, that when God shall finish our evill dayes of sinne, hee may be pleased to quiet our clamorous consciences, to pardon our sinnes, to save our soules, and to receive both our bodies and soules into his blessed kingdome, and all of us may follow the blessed Lambe whersoever he goeth. That we may be filled with the glory of the Father, be made partakers of an infinite happinesse purchased by the Sonne, be ravisht with the ineffable comfort of the holy Ghost: to which holy, blessed, glorious and immortall Trinity be rendred and ascribed of us, and all Gods Saints throughout the world, all power, praise, glory, thanks and dominion, from this time forth, and for evermore.

Amen.

FINIS.

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